

## THEY'RE ASLEEP.

Somebody Ought to Warn Them of the Danger.

EDITOR ADVOCATE:—As our government seems resolved on getting up a revolution, and thus destroying itself, it behooves the great body of steady, sensible and conservative people to straightway begin devising ways and means of heading it off in the matter. The difficulty that will meet the people in this endeavor at the very outset is in awakening the government to the fact that there is anything wrong. The government at Washington, by which we mean not so much the president and members of congress, but rather the money power and protected interests which are legislating for the country, don't seem to be all alive to the fact that the people are becoming a little impatient because they are not in it. The money power and protected interests go on legislating for themselves, and congressmen go on legislating solely with a view to getting back to Washington, as though that was the full measure of government, and all that could reasonably be expected of it. They seem totally oblivious of the fact that the people resent the affront offered them when no attention is given their interests, and the deaf-mute ear is turned to their demands. The governing power goes on legislating for itself in the fullest confidence that all that is wanted is to get laws enacted and themselves re-elected. But "somebody ought to tell them" that if they outrage the people too grossly and persistently a time may come when the laws can not be enforced and there will be no congress to go to.

The people are under no manner of obligation to retain one form of government if they know of another form that they like better. There is always under every form of government a class of citizens who desire its destruction; another class of citizens who desire its perpetuity. If the majority and stronger power desire its continuance, it goes on; the greater power desires its destruction, it goes by the board. The "ins," or those who are doing well under a government, always desire its perpetuity; the "outs," or those who are not doing well, may desire its destruction. This is especially the case now. If we have a despotism it is a money despotism; if we are to have a revolution it will spring from the same sound business principles. If the government which is being interpreted to mean the money power and protected interests, desires its continuance only on the condition that it legislates in their interest, and because they are doing enormously well under these benign provisions, then those who are not doing well are likely to will the discontinuance of the government if it legislates against them. Indeed, if the question of a revolution comes up as it seems likely to do if the government can not be aroused to the danger, the query with every individual man will be, in which direction lies my interests; will the temporary destruction of the government better my condition or worst it? Can there be any doubt as to the answer that will be made to this question by that large class of citizens who have everything to gain and nothing to lose by the subversion of the government? This especially, as it would be a war of poverty against wealth, of labor against capital, the easiest war in the world to get up on business principles.

Every time the government legislates in the interests of the money

power and other pets of government, it makes an enemy of the classes discriminated against. Every time this legislation sends a man down to poverty, or even convinces him that he is on the sure road that leads there, a revolutionist is born. It is thus that the government is working its own destruction, and somebody ought to tell them about it. Common sense and a knowledge of human nature no doubt would have told them long since if they had not been so thoroughly engrossed with their own interests and well laid plans. Possibly they may have thought of it, but having so eminent opinion of the gullibility of the people they may have concluded that the masses could be held in subjection by "patriotism," "loyalty," party habit and blarney. But how much "patriotism" and "loyalty" do they manifest, and how readily do they desert the party banner if only their interest lie in some other direction? The only patriotism and loyalty they have is toward themselves, and toward the government insofar as it makes itself useful to them. This is a very bad example to set the people, and if the question of war is not averted, the people are likely to exhibit the same manner of patriotism, since the whole question has narrowed down to mere matter of business, a man scrambling for the advantage. If the government has no nationalism, no patriotism, no loyalty, then you can't expect the people to indulge very largely in the article. And as to blarney, that is played. Somebody ought to tell them about it.

You can't judge of the number of revolutionists in the country by the number of those who talk revolution. It is a fact in the history of revolutions that those men who give cause for the revolution never realize that a revolution is threatened until it is on. In this respect our money power and other pets of government seem to be as thoroughly innocent of all knowledge of the temper of the people as were the French nobles. This can be accounted for in two ways: They won't listen at the "calamity howlers," and the great body of revolutionists don't talk out in meeting. They scarcely realize themselves that they are revolutionists—perhaps, don't find it out till the thing is initiated. These are a magazine, silent and harmless until the match is applied; the main line behind skirmishes. Herein lies the great danger to the government of the Coxe movement, strikes and the like. Some such thing may ultimately set the magazine a-going, or bring the main line into action. It is simply fearful the number of men from whom you would not expect it, but whom you hear say since the Coxe movement started up: "I wish to God they would get up a war between labor and capital." These men want the war but they are waiting and hoping for "they" to get it up. When it is up they are in it with a rush. Somebody ought to tell the government. That it does not already know the fact and that knowledge does not deter it from the evil of its way, is explicable alone on the well known fact that "whom the gods would destroy they first make mad."

The strength and stability of government rests on that great body of middle men, the farmer with his farm, the merchant with his stock of goods, the miller with his mill (if he stays out of the combine), the manufacturer (if not in the trust or on the tariff roll), the mechanic with his house and lot, the laborer with a good job, the man with a paying profession, the editor with his

subscription list, and all those who have too much to lose, to risk investing it in revolution, but not enough to make it the instrument of oppression, thus driving others into revolution. In this great body of middle men resides the salvation of the government, and the only salvation. It is the only power in the land great enough and conservative enough to hold off the money power and protected interests with one arm, and the revolutionists with the other. In the very nature of things this great body of middle men are the only conservators of the peace, the only national party, the only body of citizens from whom you may expect conservatism, statesmanship, patriotism and loyalty to the government. The extreme wealthy are revolutionists, as the cause; the very poor are revolutionists, as the effect. Between these two extremes the great bulwark of the middle men who do not desire the destruction of the government because of poverty and distress, nor work its destruction by the diabolical practices of great wealth. If the money power and other government institutions succeed in tearing down the great bulwark, either by driving any considerable numbers into the ranks of the poor, or by bringing about such legislative and financial conditions as that middle men themselves will be indifferent as to the continuance of the government, then the fate of the money power and of the mammoth protected interests will be sealed at once, or unsealed, as you may express it. They will in a day's time lose all that in year's of shameless and heartless intrigue they have gained. And the mystery of mysteries is that they do not see the point. Somebody ought to tell them about it.

A prosperous middle class is the only possible basis for the perpetuity of a republican government. This does not mean that the property of the country should aggregate so many billion, but that there should be comparatively an equitable distribution of that wealth among all classes of citizens and with every individual. No man can afford to be patriotic and loyal on what other men have; he can't live on the rattle of the dishes while other men are eating. The great body of middle men, to be prosperous, every class composing it must be prosperous. It is nonsense for the farmer class to expect prosperity, unless other classes of middle men are prosperous; the farmer must have somebody to sell to that has the money to buy. It is equal nonsense for other classes of middle men to expect prosperity unless the farmer is prosperous; they, too, must have somebody to sell to that has the money to buy. And the protected interests find, by the present stagnation in trade, that they cannot absorb the people's money in protection and then expect them to still have it to buy their goods. And even the money power, which seems to suppose itself above and independent of all conditions and superior to all adversities, finds that their money loses a great part of its value when the people are no longer able to use it. The thing is not to build up any class or any individual at the expense of another, but to build up all classes and individuals in harmonious proportions. This can only be done by all middlemen going into politics as one harmonious whole, working for a common purpose and for the general interests. Hence, the absurdity of the Alliance working solely for the farmers' interests by antagonizing the interests of other middle men; hence, the absurdity

of the Alliance in refusing to go into politics. They can do nothing with the government pulling steadily against them. Hence, also, the absurdity of all other classes of middle men when they refuse to co-operate with the farmer in politics against the common enemy. The only salvation for the government is in the great middle class; the only salvation for the middle class is in combining in politics against the money power and protected interests on the one hand, and the anarchists on the other. The great mission of such party would be to lift up the poor with one hand, and to restrain the rich with the other. Thus they would defend the life of the government, not only against the assaults of extreme wealth, but against the assaults of that poverty which is the result of the concentration of that wealth in a few men's hands. The middle men have this power if only they will exert it before it is everlastingly too late. This, it would seem, is a glorious, national, patriotic, loyal, statesman-like mission. But if men think it a more sacred duty to continue voting their old parties, thus boosting the government and the country and themselves on down to McGinnis, then let them go ahead with their rat-killing. But if they thus, by ballot, ultimately bring about such conditions as that, a revolution by arms will be the only possible way out of the difficulty; they need not then come whining round about it. We have told them about it in time, perhaps.

We farmers can stand a revolution if anybody can. No one is likely to run off with our farms, and we will try to see to it that the revolutionists do not get the drop on us or any of our folks. Perhaps the only part we would take in the revolution would be in defending ourselves against being sold out on mortgage or other indebtedness. This we would do in the great political organization of middle men, since our great purpose of that organization is to insure that the revolutionary party is not strengthened by recruits from the middle classes. And I am here to tell you that one man, recently sent down to poverty, has more fire and brimstone in him than a dozen who have always been used to it. The great body of middle men would not suffer so very much from a financial war, a war carried on on business principles. But we feel sad about the "north Atlantic division," the money power, and mammoth protected interests. They will have bit off something they do not care to chew. Yet, if anyone is to suffer from war, it is only just that those who have caused the war should shoulder the responsibilities. And the harder they will have made it for the people the more difficult will the people make it for them when the tables are turned. This will be found true whether the tables are turned by ballot or by "bags net."

The money power and other government institutions have been warring on the people for thirty years. The people have been lingering on through it all, until now the crisis is on. If now the war is carried into Africa, possibly Africa will not be tortured so lingeringly. The money power and protected interests have used the government in their war on the people, will they now use the government to defend themselves against that people? Certainly so. The great body of middle men, whom they have been despoiling with the rest, in the event of a revolution will be expected to defend them